UNITARIAN MONTHLY

An Organ for the propagation of the Doctrine of Unity in Religion, Theology, Philosophy and Society.

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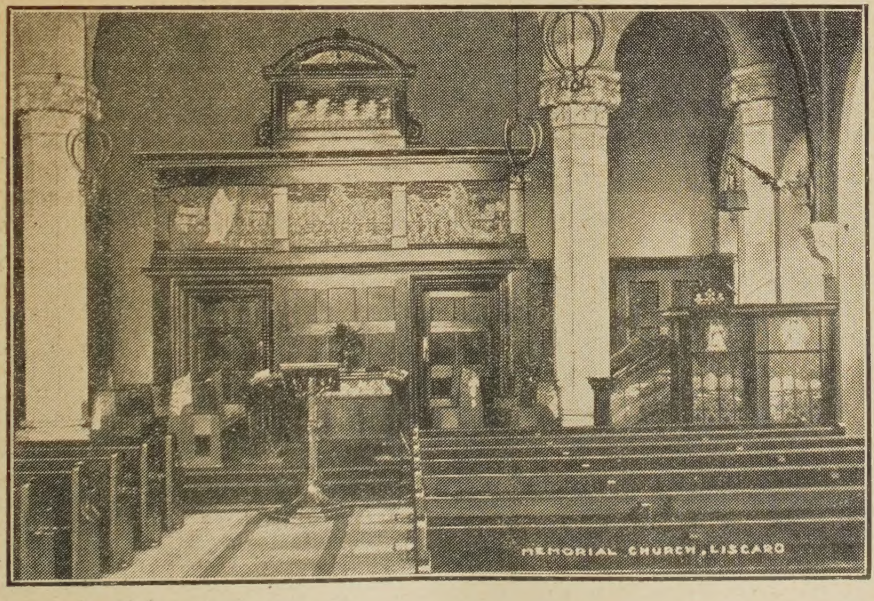

INTERIOR, UNITARIAN CHURCH (LISCARD), WALLASEY. (see page 152).

Notes and News.

A Happy Christmas to all our readers and to everybody.

THE UNITARIAN MONTHLY.
An Ogan for the propagation of
THE DOCTRINE OF UNITY
In Religion, Theology, Philosophy and Society.

TO EDITORS OF CHURCH CALENDARS: PLEASE NOTE.—In consequence of welcome increase of orders for local Calendar copies of this Magazine there has been a growing congestion of work on Calendar covers in the closing days of printing week, through the Calendar matter being sent in late, making it impossible to send all Calendar parcels out by the time desired, and causing inconvenient delay. It is therefore requested that the Calendar matter for the covers be sent in to the printers BY THE FRIDAY PRECEDING THE PRINTING WEEK. The Magazine is printed in the week preceding the last Sunday in the expiring month. If Calendar matter is sent in late, the parcel cannot be despatched in printing week.

Mr. J. Arthur Kenrick, of Birmingham, now in his 96th year, has presented to the Art Gallery of that city, his collection,—the finest private collection in the world—says "The Times,"—of water colour drawings by David Cox, and pictures by other artists consisting of 72 examples acquired during the past 50 or 60 years, for which he has been warmly thanked by the City Council.

Miss Margaret Halkett, of Ottawa, Canada, now on a visit to England, and who has made a considerable reputation in Canada as a very gifted musician is a Unitarian. She is giving public pianoforte recitals in London.

The South Cheshire and District Association of Unitarian Churches held its autumnal meeting at Nantwich on October 14th, when missionary work and a forward movement were discussed.

The Bootle Unitarian Church is in full swing with its winter's work, and its connected institutions. A Laymen's League debate ended in a unanimous vote approving that "Cremation is preferable to Burial." A Publicity Committee has planned a campaign of propaganda for a vigorous Forward Movement.

The South Shields Unitarians had successful open-air meetings on Sunday evenings during the summer months.

The Stalybridge Unitarians have had a United Rally of Church and Sunday Schools attended by 300 including parents and children.

At Adelaide, South Australia, the 70th anniversary of the Unitarian Church, Oct. 11th, was celebrated by a great rally.

At Mossley on November 8th, Rev. E. Glyn Evans preached an Armistice Memorial sermon to a well-filled Church.

Rev. A. H. Brownlow, Selby, has received public presentation of framed photograph of Church members as an expression of high regard and in congratulation of his recognition as a regular minister.

The Hon. Crawford Vaughan, ex-Prime Minister of South Australia, preached in the Auckland Unitarian Church, New Zealand, September 27th, and agreed to do so in the Wellington Unitarian Church, October 4th.

Rev. G. Saville Woods, of York, is elected to the City Council as a Labour member.

THE WAYSIDE PULPIT.

Wherever the search after truth begins,
life begins;
Wherever that search ceases, life ceases.
—Ruskin

There is considerable access of strength to the Swansea Unitarian Church, including increased attendances at the Sunday services, and earnest institutional activity.

At Todmorden our Ministers, Rev. A. W. Fox, M.A., and Rev. W. C. Hall, M.A. have preached or lectured for orthodox Churches during October, Mr. Fox at the Patmos Congregational Church Sunday services, and lectured also for the Baptists, and Mr Hall lectured for the Patmos congregationalists. Mrs. W. C. Hall, B.A., also conducted evening service at Lineholme Baptist Church.

The funeral of the Rev. Henry Williamson, Dundee, was attended by ministers of orthodox Churches. The service was conducted by Revs. Alexander Gordon, Philemon Moore and Helen L. Phillips (Assistant Minister.) A large concourse of people lined the Streets as the funeral procession made its way from the Church to the Eastern Necropolis. Two slight errors in our account in last issue need correction The death was on the 16th after the previous day's round of activities.

At the Malton Unitarian Harvest Service, Sunday evening, October 8th, the Chapel was filled, preacher Mr. Thomas Manning. Rev. A. H. Dolphin, of Scarborough, lectured on the Monday upon "J. G. Whittier and his poetry" to a large attendance.

Mr. George G. Armstrong, the eldest son of the late Rev. R. A. Armstrong, B.A., and long associated with the "Daily News," is now Assistant Editor to the Unitarian Weekly—"The Inquirer." Rev. W. G. Tarrant, B.A., has been the sole Editor since 1918, and was previously its Editor for the 10 years 1887-97.

The "Unity Church," Bolton, is promoting a 20,000 Shilling Fund and a Three Days' Bazaar, to clear off a debt, pay for Minister's house, and to effect repairs and renovations

The South-East Wales Unitarian Society held its quarterly meetings at Pontypridd, October 26th, when a special resolution referred to Rev. T. Eric Davies and his forthcoming departure to Nova Scotia, with appreciation for his services, and regret at his severance from the Society. Rev. E. Rosalind Lee, B.A., attended as representative of the B. & F. U. A. The public meeting in the evening was addressed by several ministers.

The autumnal meetings of the Manchester District Association of Churches, was held in Cross Street Chapel, Manchester. Service was conducted by Rev. E. Glyn Evans, of Mossley. A social evening followed in the Memorial Hall, when Mr. P. M. Oliver, President, made a strong appeal in aid of the great Bazaar to be held next March to raise £5,000.

The Yorkshire Unitarian Union had its Annual meeting at Chapel Lane Chapel, Bradford, October 24th, with a larger attendance than usual from the several Churches. The service was conducted by Rev. A. J. Heale, preacher Rev. C. W. Townsend (Bury). The business meeting followed. In the evening a conference on mission work, presided over by Rev. A. Cobden Smith, was addressed by several speakers, one of whom said that advertisement is the life and soul of any place of worship.

CHRISTMAS.

In lowly cot in Nazareth,
The little child was born,
Who caused the world to see in him
The Herald of the dawn.

The dawn of yet a brighter day
When men shall brother's be,
As children of the living God
Rejoicing to be free.

Free from the gloom of hate and sin,
From scorn and crushing greed;
With hearts of kindness quick to help
All weak ones in their need.

For Jesus came mankind to bless
With peace, to end all strife;
With glorious news of God and man,
And nobler thoughts of life.

Heaven's kingdom is to be on earth,
He bravely did declare—
When all will do the Father's will,
All shall its blessings share.

We thank Thee, Father, for that day
When Mary's son was born;
We thank Thee that he lived and died,
To bring that fairer morn. H.

Jesus. By MINOT J. SAVAGE, D.D.

I think we can fairly estimate the boyhood of Jesus. We know what was the ordinary life of a Jewish boy at that time. I think of him as born in the little hill town of Nazareth. His father was Joseph, his mother was Mary. The only angels that sang over his birth were the angels that love us and watch over the birth and growth of all the lives of all God's human children. The mother, Mary, went as all mothers have done, from that day to this, down to the edge of the shadow in her agony, and took from the very hand of death the flickering torch of a new life, that she might pass it on to the generations that were to come; and Joseph looked on in that yearning, reverent, loving wonder that is in every true father's heart, loving the mother and loving the child.

And he grew up in that little quiet home in northern Galilee. . . . . We can see him in the synagogue at his lessons as every Jewish child was accustomed to study in those days.

. . . . He worked patiently and faithfully at his trade, thus glorifying work from that day to this. . . . .

So the natural, human, working, studying, dreaming boyhood went by. . . . .

I see him again; and now he is the patient, gentle, loving preacher and friend, walking with his disciples through the fields and by the common roadways of Galilee, sitting on the mountain side or by the edge of the lake.

. . . . It is said that he—and that cannot be true unless he was a man—was tempted in all points like as we are, and yet without sin. He was tempted. Tell me that God was tempted, and I know it is pretence; for the Scripture says, as well as reason, "God cannot be tempted of evil." Of course, he cannot; he sees and understands. It is only a man who can be tempted; and it is a pretence to say that a man is tempted by something he does not want, tempted by the possibility of something that he does not desire to do.

If Jesus never wanted to do wrong, then he was never tempted. But if temptation appealed to him; the sense of power; if the flesh with its stinging, keen appetites, and appeals for delight, —if this was real with him; if whatever men had ever desired to do he could sympathise with,— then it may be true that he was tempted in all points like as we are.

But the glory, the beauty, the hope of it for us, is not that he went through the appearance of being tempted,—for that would be no comfort or help to us,—but that he really was tempted, and that he climbed up on the temptation and made it a stepping-stone to self-conquest; that he was a man tempted, and yet a man victorious, a man triumphant.

If a man could do it, then I can. If a God could do it, what is that to me, not being a god? But, if a man be tempted and win, walk clean and sweet and true and noble through the world, harming none, helping all, then I can at least hopefully make the attempt.

. . . . Early in his ministry we find that his brethren did not believe on him. That did not make any difference; he was still true. . . his disciples misunderstood him; he was still true . . . . Many were offended, and went back, and walked no more with him. Still he was true to his convictions.

. . . . He had attacked the temple, the old religion, and had prophesied that it must pass away. He knew what that meant. So he had his hour in Gethsemane. . . . .

Then came the arrest, the trial before Pilate, the opportunity to escape by a word; but no. Then the sentence to the cross.

The 30th anniversary of the Suffolk Village Mission at Bedfield, founded by the Central Postal Mission was celebrated October 25th and 27th. Rev. Alfred Amey, its first minister was the special preacher, Rev. W. H. Sands, Miss Florence Hill, Mrs. Summers, Mr. D. Snowling, addressed the Tuesday evening meeting. Special references were made to the generous work of the late Miss Tagart. There were large attendances and much earnest interest.

Jesus and Social Service.

II. The PROBLEM OF POVERTY.

The problem of poverty is not a new difficulty. In all the ancient civilisations it existed. Jesus testifies to his hearers "Ye have the poor always with you" (Matt. 26, 11; Mark 14, 7, and John 12, 8). It is to be noted that he did not say that the poor WILL BE always, as some have imagined. It is evident from the Gospel records that he was much concerned with this problem, and that its victims found in him the deepest sympathy. So much was this the case that he urged the rich young man to sell what he possessed and give to the poor (Matt. 19, 21; Mark 10, 21; Luke 18, 22). The first of his beatitudes is: "Blessed are ye poor: for yours is the Kingdom of God" (Luke 6, 20; Matt. 5, 3). He keenly appreciated the self-denial of poor people: seeing the rich and poor casting their gifts into the temple treasury he noted a poor widow casting in "two mites which make a farthing" and exclaimed, "Of a truth I say unto you, this poor widow cast in more than they all: for all these did of their superfluity cast in: but she of her want did cast in all that she had" (Mark 12, 44; Luke 21. 4). He marvelled at their patient endurance, and said: "Blessed are the poor—in spirit, for theirs is the kingdom of heaven" (Matt. 5, 3).

Being faced with the problem—had he any solution? He believed that he had. He was so confident that he knew the remedy that he considered that he was sent "to preach good tidings to the poor" (Luke 4, 18), "and went about through cities and villages, preaching and bringing the good tidings of the Kingdom of God (8, 1). Poor people were anxious and worried about getting food and clothing, but Jesus told them that the heavenly Father feeds the birds and clothes the lilies, and that He cares no less for His human children, and knows their need, and will abundantly supply it if only they will all do the one thing that will enable them to receive. What is that one thing? "Seek ye first his kingdom, and his righteousness, and all these things shall be added unto you." (Matt. 6, 24-33).

This means that poverty can be abolished by obedience to God's law or government. When all men obey that, seeking FIRST to practice the divine righteousness towards all men, none will be neglected, none will starve, for when all seek to do right to each other poverty will become an impossibility. When human affairs are regulated by laws which are perfectly just, which are not only men's laws but so righteous that they are also the laws of God, then human society will be a splendid Brotherhood. All will live and work as co-partners with God in the creation of human welfare. It is quite impossible to serve God and Mammon. The one cancels the other. It is because society is organised on the principle of self-seeking that the problem of poverty is with us; in other words—organised for the service of Mammon. On that account there is a struggle for existence, an unequal struggle in which the weak go short and the strong grab what is not theirs. In a right state, with the community governed on brotherly principles, there would be no such struggle. By brotherly co-operation for each other's good, for the safety and security of all, the divine abundance would be more than sufficient for all human needs, and every human being would be amply provided for. This is the glad tidings of the Kingdom of God. This is the Gospel which Jesus felt called upon to preach to the poor. This is the good news which is needed more than ever in these later days when the struggle is keener and greater than ever before. This is the economic salvation and permanent security needed and desired of all men. This is what ought to be taught in every school and in every Church as the thing of first importance, for only by such propagation by every possible means in the minds of both young and old, can this good news be known and understood. Such is the grandest social service.

The Kingdom of God—the kingdom of heaven on earth—is it not more than a dream? It is the goal of all human progress. The day of its realisation is coming little by little, all too slowly. It will be here more speedily if we do our duty to each other.

IN A MANGER.

He lieth in a manger, humbly born
And humbly cradled. Bring ye wise and great,
Meet offerings for a king, nor, seeing, scorn
To kneel before him in his low estate;
And come, ye simple shepherds, be ye bold
Him to adore whom they who hear his voice
Shall follow to the pastures and the fold
Of life eternal; and all ye rejoice,
Who long have sat in darkness, at the light
That dawns in Bethlehem to chase away
The shadows and the fearfulness of night
And usher in the Lord's appointed day,
When Israel from bondage shall be free
And all the peoples shall Messiah see.
And all earth's people shall Messiah see.

Rev. A. Thornhill, M.A., of the Auckland Unitarian Church, New Zealand, has visited Wellington and made pastoral visits to other places. The fund for a site for a new building for the Auckland Church has reached about £500 with the generous help of a donor of £250.

Literature.

"The Truth of Christianity," by Lt.-Col. W H. Turton, 10th Edition. Wells Gardner, Darton and Co., Ltd., 3 and 4, Paternoster Buildings, London, E.C. 2s. net.

This issue is the 50th thousand of Lt.-Col. Turton's book. In addition to its ten English editions it has been published in Japanese Italian, Chinese and Arabic. We have previously given notices of other editions, but much more might be said. The work is well-bound in cloth, and is offered at a very low price. It has evidently had a wide circulation among orthodox Christians. It is divided into three parts: I.—Natural Religion. II.—The Jewish Religion. III.—The Christian Religion. The compiler is not dogmatic. He deals much in probabilities. He says that "the existence of God is extremely probable"; that "it seems to be somewhat probable that God would make a revelation to man"; "the order of Creation, a given in Genesis, is in most cases certainly, and in all cases probably correct." How this can be when according to Genesis there was light before the sun was made it is difficult to see. Again—"The Pentateuch was probably written, as it claims to have been, by Moses'—so Moses wrote the account of his own death and burial—which is surely not probable. We are told that "the Jewish Religion is probably true," and "the truth of the Christian Religion is extremely probable." Of course the truth of anything is not only "extremely probable," for if true it is a certainty. But what is the truth of the Christian Religion according to the author of this book? He says—"By the Christian Religion is meant the Three Creeds, its four great doctrines—the Trinity, the Incarnation, the Atonement, the Resurrection." But really the Christian Religion is nothing of the sort; it is the Religion of Jesus as recorded in the Gospel accounts in the New Testament which says nothing about the Three Creeds, nor about the Trinity. The strange conclusion expressed is: "that the Christian Religion, though improbable, is certainly not incredible." The author has certainly been most industrious in piling up all sorts of probable considerations and evidences in support of his various theories, but if orthodox believers are satisfied with the specious and plausible arguments here adduced in favour of their doctrines, they are easily satisfied. The fact that such a wide use has been made of the book shows that it is regarded as a very effective instrument in confirmation of the most orthodox views. But to any who have doubts and who really think and reason out their own conclusions, this book will not resolve their doubts. We cannot recommend it as an aid to a sure and certain faith. As we said in a notice of a previous edition (1919) the author manifests good feeling towards all who differ from his conclusions, and his accumulations of evidences are not without interest to those who cannot agree with him.

"Transactions of the Unitarian Historical Society," Vol. III., part 3, October, 1925. The Lindsey Press, 5, Essex Street, London, W.C. 2.

This instalment of the "Transactions" makes very interesting reading to those at all concerned in the historical records of Unitarian institutions. Dr. McLachlan's paper on "The Old Hackney College" shows very graphically how not to do things. We doubt whether a worse instance of the lack of management can be cited of any collegiate institution. Dr. McLachlan has done wisely in giving this account of ten years waste, cross purposes, and consequent failure. It is a serious warning and object lesson for all persons in positions of official responsibility. Dr. Earl Morse Wilbur's European pilgrimage in search of ancient Unitarian shrines has resulted in much valuable information here detailed concerning Servetus, Socinus, and the history of Socinianism in Poland and elsewhere. Mr. Clement Pike gives some useful information about Unitarian Liturgies, of which much more might be said than is attempted by him, especially concerning evidences of doctrinal changes or development, to be found therein. There is an account of the exhibits at the Centenary of the B. and F.U.A., with details to the extent of 24 pages, and a Record Section concerning "The Kenrick Letters," also "Notes and Queries" and Reviews and Notices. The Obituary section gives account of the late Rev. Rees Jenkin Jones, Francis Nicholson, J. E. Odgers and Miss Lucy Tagart. There is a good frontispiece portrait of Rev. Rees Jenkin Jones. Rev. W. H. Burgess has done his part as Editor excellently well.

"A Holiday Episode in North Wales" by David Delta Evans, is an address describing a visit to a Welsh village, attendance at a Calvinistic Methodist Service, the grim Creed proclaimed, the participation of the visitor in the afternoon Bible Class, and an impromptu open-air service on a hillside in which Mr. Evans delivered an oration setting forth the Unitarian Evangel without giving it that name, 2d. post free "Christian Life" Office, 5, Fetter Lane, E.C. 4.

"Annual Report," American Unitarian Association, 1925, for the fiscal year May 1st, 1924, to April 30th, 1925. The Report includes an address by the president, Dr. S. A. Eliot the doings of the various departments, financial statements and some excellent photographs of Church buildings erected during the year, Boston, 25, Beacon Street.

Scriptural Unitarianism. By Rev. ARTHUR W. FOX M.A.

THE ETHICAL CONCEPTION OF GOD IN THE LITERARY PROPHETS.

The "Literary Prophets" were, as has been said all UNITARIAN, though not CHRISTIAN, since Jesus the Christ was not born or dreamed of in their day. Micah reduced the conception of the truly religious life to a triple commandment which fulfilled the requirement of Jahveh. "To do righteously, to love kindness (real love), and to walk humbly with thy God" (Micah VI, 8). This triple commandment is for all time, and shows the noble ethical conception of Jahveh entertained by his ancient prophet. Moreover in an oracle which is found in the first Isaiah as well as in MICAH IV, 1-4, he looked forward to a mission on the part of Israel to the Gentile nations. From his day it was clearly realised that the God of Israel was the one true God, though he had a special purpose for and favour to Israel.

Jeremiah one of the most heroic of all the Literary Prophets was the first to lay down the deep truth that sin is an individual matter for which the individual sinner is directly responsible (XXXI., 29-30.) In more ways than one, he made most important contributions to the religious thought of his day, but they cannot be set down in our brief space. But he must never be taken as a "weeping prophet"; he was one of the greatest heroes of his own day. He felt himself called to preach repentance and to denounce sin with its consequences. In spite of his recoil from the dangerous task, he obeyed the divine call and preached with vigour the righteousness of the ONE TRUE GOD with the additional truth already mentioned of the individual sinner's responsibility for his own sin, which has remained at the back of religious thought from his own day to ours.

The SECOND ISAIAH, that great prophet who suffered terribly during the Exile was the first to see that CYRUS WAS JAHVEH'S MESSIAH, who would let the exiles return to their own land. The fact that he calls Cyrus so has been hidden under the perfectly correct translation of MY ANOINTED, which is the translation of the word MESSIAH wherever it occurs. Hence the word MESSIAH ought to have been kept, when applied to Cyrus, just as when the ideal Monarch is meant. Moreover this great Prophet was the first to realise the truth that the faithfulness of one true soul to death was able to awaken new life in the sinners who put him to death. Still he was an Israelite and regarded Jahveh as having a special favour to his own nation, though through that nation the world should be brought to the worship of the one true God Chapter LIII. (Isaiah) has no reference to Jesus of Nazareth. The SUFFERING SERVANT there portrayed is probably not an individual but the few faithful ones of the Israel of God. If it does refer to an individual that individual would appear to have been a leper, as is shown by the words, "and we hid as it were our faces from him." But that does not appear to be so probable as the first explanation given above. Like all of his predecessors this great prophet teaches the INDIVISIBLE UNITY OF GOD.

Ezekiel, who may have perished during the Exile adds little to the last-named conception. But he regards death as the punishment of the individual sinner (XVIII, 4). He was a Priest who saw the restored Israel in the form of a divine theocracy administrated by a company of Priests, and he may be called the real founder of the succeeding Judaism. He drew a plan of the restored temple, laid down the order of the needful sacrifices and was the founder of the Priestly system, which endured until the destruction of Jerusalem in 70 A.D.

The conclusion of the whole matter may be briefly summarised thus:—in the Old Testament a gradual growth may be traced towards and finally reaching the INDIVISIBLE UNITY OF GOD, who was also a HOLY GOD requiring HOLINESS in his worshippers.

DEATHS.—Rev. Henry Williamson, Dundee, October 16th, 85; Dr. Urban Pritchard, Chesham, Bois, Bucks, October 16th, 80; Miss Louisa Beaumont, Shelf, near Halifax, October 11th, 68; Mrs. David Healey, Heywood, September 17th; Mrs. Edward Marsh, Dover, October 20th, 87; Mr. John Lees, Atherton (Chowbent), October 15, 67; Mr. W. C. Burgess, Gorton, Manchester, October 22nd, 69; Mrs. Edwin Storrs, Stalybridge, October 22nd; Professor K. H. Roessingh, Leiden, October 29th, 39; Mrs. Turner, Ditchling, October 3rd, 80; Mr. John Withy, Bath, September 20th, 93; Mrs. James Greg ry, Chowbent, October 25th; Mr. James L. Jones, Gee Cross, October 26th, 17; Miss Helen S. Crosskey, Lewes, October 29th, 82; Mr. Arthur J. Clark, Penuleton, October 31st; Mrs. C. J. Knight, Sevenoaks, November 3rd, 80; Mr. M. Jacobus Brink, Capetown, September 3rd; Mr. A. H. Laws, Ilford, October 14th, 71; Mr. T. H. Bartlett, Ilford, 66; Mr. Robert Ashworth, Newchurch, October 18th 83; Miss Millicent Lawrence, of Roedean School, Brighton, November 5th; Mr. Richard Whitehead, Dukinfield, November 4th, 73; Mrs. Robert J. Hutchinson, daughter of the late T. N. Tait, of Birmingham, Summerland, B.C., November 13th, 38; Mr. James H. Savage Cooper, Margate, November 16th, 69; Miss M. R. Leeds, Auckland, N.Z., August 31st; Mr. James Godber, Auckland, N.Z., 77; Mrs. R. H. Williamson, Barnard Castle, October 28th, 48.

Queen Alexandra died at 5.25 p.m., Friday, November 20th, much beloved, in her 81st year.

Intellectual Dishonesty.

[From the address of President Breaux at the opening session of the Southern Conference, U.S.A.]

" I have no patience with these near-Unitarians who will not stand up and be counted. The streets are full of them, and so are the orthodox Churches. Believe me, this intellectual dishonesty and moral cowardice among men and women is no trival matter. It reflects itself and lowers the standard of moral integrity throughout the social and political life of the nation. It is to-day the greatest menace to the Church of God. Has not the intellectual and spiritual world had about enough of this cramming of the mind of the Middle Ages, with its unscientific errors and theological sophistries, into the twentieth-century mind? We have no quarrel with the multitudes who in sincerity and piety still hold to the old forms of man-made theology, provided they believe them to be true, but we condemn those whose own educated minds ought to and do know better. I agree with Dr. Sunderland, who says, ' the world needs moral honesty even more than it needs intellectual progress."

" And now let me say a word on behalf of a Unitarian Church militant, for the urge is with us for militancy. Boston has too long been asleep on the job. We've had too much of the gospel of relaxation. We now want our leaders to preach a gospel of militancy. Every straight and courageous thinker knows there can be no compromise between orthodox Christian theology and the liberal forces gathered under the name of Unitarian Christianity. If the orthodox Church lives up to its professions, there can be no broad-mindedness, no tolerance, no compromise, for its theology is based upon infallible revelation, upon the supernatural, upon the mysteriously mysterious, and its door is necessarily closed to progressive truth. Such monarchistic,, institutional religion breeds only intellectual dishonesty in this modern day.

" The orthodox Churches condescendingly make the word ' Unitarian ' synonymous with ' heretic.' No intellectually honest person wants to be called anything in this twentieth century but ' heretic,' for it means we are doing our own thinking instead of bowing in intellectual dishonesty to clerical control and outworn superstition.

" The world is working fast. Religion is in need of aggressive and progressive leadership, the new refusing to compromise with the old. Medicine, science and religion should be co-ordinated for humanity's good—the good of the body and soul,—and it is an evidence of spiritual progress in the world that these three fundamentals are getting closer and closer, through the seepage of rationalism and liberalism into the consciousness of religiously thinking people. The constant effort of the fundamentalists to enforce restrictive legislation on theological grounds in first one State and then another, defining what shall or shall not be taught in our schools, is proof sufficient that orthodox Christianity can no longer stand the intellectual light of the new day.

" Some years ago the psychologists worked out the ' intelligence quotient ' as a means of measuring the mentality of man, and it is now pretty well agreed that the mental capacity, with variations of some five per cent., is that with which one is born. The mentality tests during the Great War disclosed the startling fact that in these enlightened United States, forty-one per cent. of our population is moron; and if we include the physically defective, the feeble-minded and insane, then seventy-nine per cent. of our population is moron, with a mentality never above the normal child of twelve years of age. Does not this appalling fact account in large measure for the hold orthodox Christianity has upon the popular mind?

" It is a question whether the world is ready to smash its emotional illusions. There is, however, no question about the challenge Unitarian Christianity should throw out in behalf of the rational and scientific and liberal in religion. Is or is not our message something we believe with all our hearts and minds to be vital to the progress onward and upward of mankind? Is human society so constituted that democracy in religion can supersede monarchism in religion without the liberal Christian putting up a ' fight for the faith that is in us '? Can the spirit of Christian unity be attained without an aggressive programme of propaganda? . . . Should it not be the self-imposed task of Unitarian and other liberal Churches to humanise and rationalise and Christianise the religious thought of the day? Shall we go forward together courageously to ' fight ' for a Free Church for this new twentieth century, or shall we, in accord with the gross materialism of the day, contentedly follow the line of least resistance? Possibly this Conference, inspired by the centenary of Unitarianism with all it has done for the application of religion to life, may essay to answer some of these questions.

A two days' Bazaar at the Coventry Great Meeting realised £200 in aid of the Manse Fund.

At Hastings Rev. Albert Mobbs has invited discussion at the close of his evening service, on his Forward Movement addresses when there were pointed questions and a lively discussion.

The Midland Sunday School Association held its quarterly meeting at Kidderminster, October 24th, when there was a discussion on " Teacher Training" introduced by Rev. W. E. Williams, Mr. J. Harold Smith presiding.

Rev. Ralph Philipson, M.A.

Rev. R Philipson, M.A., who has recently concluded an effective ministry at the Great Meeting Unitarian Chapel, Hinckley, to enter upon a new sphere of work at our Church at Wallasey, was educated for the ministry at Manchester College, Oxford, 1912-15. He took his B.A. degree (Oxon), in 1912, and M A. in 1923. He was Minister at Downpatrick, 1916-23, and proceeded to Hinckley early in the latter year. His six and a half years' work at Downpatrick was greatly appreciated, as evidenced by generous farewell presentations to himself and wife, the chairman of the meeting saying that "the congregational life had quickened during Mr. Philipson's ministry; both he and Mrs. Philipson had won their regard and affection." During this time Mr. Philipson had christened 70 infants, 35 of his young people were married, and he lost 40 of his members by death. In his pastorate of nearly three years at Hinckley, he has taken active part in the intellectual life of the town, being one of the founders of the Literary and Debating Society, and an effective helper in the local branch of the League of Nations Union. He has also been Chief Ruler and Juvenile Superintendent of the local Tent of the Independent Order of Rechabites, the members of which presented him with a gold badge at a special meeting on October 19th. He has enjoyed friendly relations with other Churches in the town, having spoken several times at Congregational, Wesleyan, and Baptist Societies, and has been the first Unitarian to preach at the United New Year services. In August last he preached the sermon at the United Friendly Societies' Service. Among the practical results of his work for his Church the purchase money for the Manse was paid off in his first year, since which the Chapel roof has been repaired, the premises thoroughly renovated and electric light installed so that the old Meeting House looks fine. Nineteen young people became Church members as part of "The Harvest of Youth." He leaves his Hinckley Church in a good financial and healthy condition, and congregation and many friends much regret the departure of Mr. Philipson and wife from their midst. His removal to the Memorial Church, Wallasey, introduces him to a progressive town of 80,000 inhabitants, just across the Mersey from Liverpool, with abundant scope for his message and the exercise of his energies. We are able to give a view of the interior of the Wallasey Church.

After his concluding service at Hinckley, Sunday evening, November 1st, Mr. Philipson was presented with a wallet containing £25, and Mrs. Philipson has received presentation as mentioned under "The Women's League."

The commencement of Mr. Philipson's ministry at Wallasey was marked by the holding of a special Consecration Service on Monday, November 9th, when Rev. W. Whitaker, M.A., conducted, and the charge to the Minister was made by Rev. Dr. Henry Gow, of Manchester College, Oxford and the charge to the congregtion was given by Rev. Dr. Stanley A. Mellor, of Liverpool The service was followed by a Social gathering, when the welcme was joined by representatives of the Liverpool District Association, several ministers of kindred Churches, and local ministers of other Churches, to which Mr. Philipson cordially responded.

Archibald Henderson wrote to George Bernard Shaw, asking him the correct pronunciation of Dean Inge's name. Shaw replied in verse as follows:—

If you his temper would unhinge,
And his most sacred rights infringe,
Or, excommunicated, singe
Where fiends forever writhe and cringe
Imploring that a drop of ginge-
R ale may on their tongues impinge
Address him then as Doctor Inje;
But if you prize the proper thing
Be sure you call him Doctor Ing.
(Unless your ignorance to screen
You temporise with Mister Dean.)
But be advised by me, and cling
To the example of the King
And fearlessly pronounce him Ing.
Then rush to hear him have his fling
In Paul's, and places where they sing.

Home Teaching.

From time to time we have published various helps in this magazine for home instruction, including a Unitarian Catechism for School and Home, and a card—"What is Unitarianism?" We have continually stressed its importance. The future in this world and in any other will be what our children make of it, and the making of our children is in our hands. We must give them right ideas and imbue them with the right spirit and attitude to life. This, for their happiness and for the welfare of mankind.

Our Religion is The Gospel of Unity. It has a most practical and intimate application to all the affairs of life. We cannot impress young minds too early with the real significance of this idea of the essential Unity of all things. By a few simple and homely parables that can be explained:—

(1) The Sower and the Seed. The sower sows the seed; the soil, the moisture, the air, the temperature, the sunlight, all unite to help the seed to grow into root and stem, leaves, flower and fruit. All combining for that result.

(2) The Melody of Nature: As in the sound of running waters. The spring where the water bubbles forth; the sloping stony ground; the falling water and the stony resistance; the resistance of the air,—these and other elements unite to produce the sounds.

(3) Musical Harmony: As in a choir of singers, or an orchestral band, or an organ recital —each part in agreement with all the other parts; all the notes in right relation to each other. A false note makes discord. Unity makes glorious music.

(4) The Health of the Body: See I. Cor. 12, 12-26. The body has many members, hands, feet head, brain, heart, lungs and others, each having its own work to do (like the works of a clock), and all have to work in agreement, to produce the joy of health.

(5) The Happy Home: Father and mother, sons and daughters make the happy home only by unity, by caring for each other, by agreement in the spirit of goodwill, and this unity makes happiness.

(6) A True Community Homes and families near together make a community. The safety of the community and of all its people from disease and crime, is accomplished by each person protecting all the rest, and being in a condition of body and mind that is not injurious to any—by acting towards all in a brotherly spirit. By such unity all are made safe.

(7) A Great Nation: Any nation of people consists of many communities, classes, variety of interests, and its greatness depends upon all living and working together in peace and unity by doing what is right to each other—by the practice of the golden rule to all. Thus is the nation strong and secure and truly prosperous—one body though many parts.

(8) Universal Brotherhood: The human race consists of many nations. By friendship and goodwill they may all be as one, acting in agreement and harmony for each other's good, helping each to find the joy of life in the healthy exercise of energy. By the brotherly practice of justice or righteousness towards all there will be worldwide peace—for mankind is one body with its well-being dependent on such unity.

These object lessons can lead to the consideration of the unity of all worlds in One Universe, members in one wonderful order, regulated in right relations, with each other—and to the One Power which creates and sustains all, not omitting that secret of man's highest blessedness—the living and working in right relation to that wonderful Creator—in UNITY WITH GOD — and that is Religion.

GOODNESS.

"Goodness is a large, often a prospective word; like harvest, which at one stage when we talk of it, lies all underground, with an indeterminate future is the germ prospering in the darkness? At another, it has put forth delicate green blades, and by and by the trembling blossoms are ready to be dashed off by an hour of rough wind or rain."

(From "Daniel Deronda").

At Aberdeen Rev. A. Scruton, has given six McQuaker Trust Lectures in the Music Hall to large audiences. There is an average attendance of about 300 at his Sunday evening services.

Mr. C. Sydney Jones, of Liverpool, a prominent Unitarian, was selected by the bishop to read a lesson in the Cathedral at a special service recently.

Congratulations to Rev. C. J. Street, M.A., LL.B., President, National Conference, on the attainment of his 70th birthday—and every good wish.

On November 12th, a new hall in connection with the Ringwood Unitarian Chapel was dedicated in memory of the late Mr. Cogan Conway.

Mr. T. W. Hird, Mayor of Colne, is the first Unitarian in that position. He is a well-known lay preacher in his district.

The Annual Meeting of the N.E. Lancashire Unitarian Sunday School Union was held November 14th at Accrington, when Rev. C. W. Townsend (Bury), conducted service, and at the meeting following spoke on our Unitarian Message, and Miss Norah Duckworth (Nelson), read an able paper on dedication to great ideals.

Mr. F. W. Monks, of Warrington has given £100 to the Auckland Unitarian Church, N.Z., and the late Miss M. R. Leeds, has left £100 to the Church fund, and £50 has been bequeathed by Miss Morrison.

At Warwick the Unitarian congregation has become very flourishing under Rev. Wilna Constable.

The Non-Subscribing (Uniarian) Presbyterian Church of Ireland held a large public meeting in the Central Hall, Belfast, Novembere 16th, to promote a Forward Movement for the deepening of the Spiritual life in the Churches.

Studies in Unitarian History.

AN EXAMINATION SCHEME.

In the issue of the January number of this Magazine will be the beginning of matter for a series of studies in the form of twelve lessons in Unitarian History. They are intended for the elder scholars of Sunday Schools, for week-night Study Circles, or for any... branches of THE UNITY FELLOWSHIP. The Editor has secured the co-operation of the Committee of the British and Foreign Unitarian Association with the result that text books can be supplied to students at half-price, and book-prizes will be given to all who pass an examination creditably at the end of the series. There will be four lessons per month in the issues of January, February and March. If there is sufficient response to justify the continuance of such studies, there will be a series of lessons or other religious subjects for the quarter April to June, and also for the concluding months of the year, October to December.

The main object of this scheme is,—to help our young people and others to get a good grip and grounding in the knowledge of Unitarian principles and doctrine for their own personal benefit and intellectual equipment, and consequently to quicken and to fix permanently their interest in our Unitarian movement, and their loyalty to their own Churches and Sunday Schools. Incidentally it will increase the usefulness of this magazine—let us hope and a much wider use by our own people. of the books published by our B. and F. U. Association. Some provision or arrangement will be made to secure the facilities and advantages of the scheme to any isolated Unitarians who live at too great a distance from any of our Churches or from the meetings of any Study Circle.

May we not APPEAL to the Committees of our Churches and Sunday Schools and other week night institutions to take whatever steps may be necessary for the adoption of the scheme? and may we not also earnestly invite the co-operation of MINISTERS and SUNDAY SCHOOL SUPERINTENDENTS to the same end?

THE TEXT BOOKS: "Unitarianism—An Historic Survey,"—by J. Estlin Carpenter, M.A., D.Litt. 1s. for 6d. ; " The Story and Significance of the Unitarian Movement," by W. G. Tarrant, B.A., 1s. for 6d. Books useful for reference, are: " Early Sources of English Unitarianism," —by Professor Bonet-Maury, 2s. 6d., and " Liberty and Religion," by Sidney Herbert Mellone, M.A., D.Sc. 2s. 6d. All from the Lindsey Press.

Applications for books should be addressed to the Editor of this Magazine,—H. Bodell Smith, 13, St. Peter's Road, Croydon, Surrey (after December 1st).

The Lewisham Unitarians report large and appreciative attendances at their Church under their minister, Rev. J. Hipperson.

The late Mr. John Withy, of Bath, has left £50 to Rev. A. Cunliffe Fox, B.A., and £600 to the Trim Street Chapel Bath, in trust for the augmentation of the minister's stipend.

At Chester the Unitarians had the 225th anniversary of their Chapel, November 8th, Dr. H. Gow, preacher.

On Citizen Sunday, November 1st, the Mayor and Mayoress and members of the Council attended service in the Godalming Unitarian Chapel, when the minister, Rev. Priestley Prime preached to a crowded congregation.

The Stockton-on-Tees Unitarian Church has celebrated its 237th anniversary with Rev. A. H. Lewis, of Hull, as special preacher, October 11th and 12th.

The Annual Meetings of the North Lancashire and Westmorland Association were held at Preston, October 24th, Rev. Dendy Agate, B.A., was the preacher. The evening meeting was addressed by Revs. A. O. Broadley, D. Agate and W. C. Hall. References were made to a real Forward Movement ahead.

At Chesterfield the Unitarians joined other Churches in providing a stall for a Baptist Bazaar in aid of a new Church and Schools.

At Framlingham 208th anniversary, Rev. W. McCubbin, of Ipswich was the preacher, October 25th, and on the 26th there was a public meeting when a warm tribute was paid to the work of the resident minister, Rev. W. H. Sands, and to that of the late Miss Tagart.

At Cradley a Fete and Gala realised £100 for the renovation scheme of the Unitarian Chapel.

As the result of lectures at Letchworth regular Sunday services have been started there, November 15th.

At Adelaide, South Australia, the Sunday School Anniversary at the Unitarian Church took the novel form, at the evening service, of a " Festival of Youth," arranged by the minister, Rev. G. E. Hale, B.A., including short addresses in rapid succession from about 12 members of his Bible Class, September 20th, when there was a full Church.

The Rally of the Mid-Cheshire Churches was held at Hale, November 14th when Rev. A. H. Biggs conducted service, and Rev. C. E. Reed was preacher.

MINISTERIAL CHANGES. — Rev. W. B. Matthews has become co-minister with Rev. T. B. Evans at Sidmouth; Rev. J. Buchanan Tonkin (Oldham), and his wife, Rev. Ada Tonkin (Dewsbury), have accepted appointment to a joint ministry at Vancouver and Victoria, B.C., Canada; Rev. T. Eric Davies (Cefn Coed), has been appointed to a Universalist Church at Halifax, Nova Scotia; Rev. F. Coleman (Burnley), has accepted appointment to the North Shore Unitarian Church, Blackpool; Rev. Lot Hall, of Rawtenstall, has accepted appointment to the Lye Chapel, near Stourbridge; Rev. R. T. Herford has concluded his ministry at Stoke Newington; Mr. R. M. Entwistle, of Rochdale, is appointed Lay Minister of the Carlisle Unitarian Church, and commenced duty November 5th.

The Unity of All Nations.

Unitarians who glory in the Name because to them it means that Unity which is intended to embrace the whole of human life, are amongst the best supporters of the idea of a League of Nations. That is a great step towards world unity. Unitarian Churches are naturally much in sympathy with any movement which promotes that unity of mankind which is intended in the very nature of things human. Many of them are affiliated to the League of Nations Union. It would help matters greatly if all were intimately associated in that cause.

There is truth in the old idea of predestination, for the ultimate realistion of Unity is inevitable. Human necessity will render it imperative. Civilisation cannot live permanently on its antagonisms. The clash and conflict of opposing interests are wasteful and suicidal. Mankind divided against itself cannot endure. It is a predestination that evil will exhaust itself and wear itself out, that war will be abolished, and that the good and the right will triumph in all men, and nations so that not one shall be ultimately ruined or lost. It is in the very constitution of things that law and order shall win and prevail, and that the suffering consequent on disorder shall compel mankind of sheer necessity to seek co-operation and unity.

All hail, then to the League of Nations! It is true that as yet the nations are not all in the League—that the United States, Germany, and Russia, are still outside—though Germany is likely to be in it before this present year has ended; and it is true that so far, it is not the perfect instrument for the purpose of eliminating war between the nations. But when all the nations are in, it will be possible for them to make it what it ought to be. So far it is the best approach that has yet been made for world unity. Its critics complain of its shortcomings and defects without attempting to make more satisfactory use of it as an engine for the realisation of their own ideals. Incomplete and imperfect as it is, much has been accomplished by it towards the abolition of war, and in making the way more clear for international disarmament.

The unity of mankind is coming. It is as sure as to-morrow's dawn. By goodwill and co-operation it will be here. Let us help it on!

The Jubilee of our Chapel at Denton was celebrated by service and public meeting on Saturday, October 31st, and special services on Sunday, November 1st. Rev. F. Cottier was the Saturday preacher, and Revs. Lawrence Scott, J. W. Lee, C. P. Scott, W. G. Tarrant and others addressed the evening meeting. At the three Sunday services the preachers were Revs. J. W. Lee, W. G. Tarrant and Lawrence Redfern. About 300 attended on Saturday, and there were large congregations next day.

The Unity Fellowship.

TO OUR READERS: Matters are shaping for a real beginning of our Fellowship. As may be seen below, some good friends have agreed to be nominated as officers for the time being and to act subject to election by the members. The Editor will undertake all secretarial duties pending any other arrangement that may be made later.

The Fellowship is intended to do work which is not being done by any other organisation, and consequently there can be no overlapping or duplication of effort, so far as it attends to the needs of friends which are not otherwise receiving attention.

Therefore, we earnestly invite all our readers who can co-operate and who can afford the minimum subscription of one shilling—LESS THAN ONE PENNY PER MONTH—to help to make a good start by sending in their names as EARLY as possible, so that the opening of the New Year with the January MONTHLY may show their interest. MAY WE COUNT ON YOUR SUPPORT?

Receipt of subscription will be acknowledged.

Officers and Committee (pro tem).

President: Rev. ARTHUR W. FOX, M.A. (Todmorden).

Treasurer: Mr. ROBERT KENYON, J.P. (Stalybridge).

Correspondent, with isolated members: Miss THEODORA MILLS, Lowmandale, Cheltenham.

Secretary: H. BODELL SMITH.

Committee: Ministers of Churches using the organ of the Fellowship as their parish magazine, who are members of the Fellowship, and others to be elected.

Proposed constitution and rules as printed in the November issue of this Magazine.

MEMBERSHIP: Readers of the "Unitarian Monthly" become members by payment of one shilling per annum.

The main OBJECT of the Fellowship is to draw the readers of this MONTHLY into closer union and co-operation for mutual help and the propagation of our Unitarian Faith (see proposed Rules).

Will each of our readers willing to join please fill up the following form and send it to the Editor with subscription enclosed?

Please register me as a member of "The Unity Fellowship" for which I enclose my annual Subscription of .....

(Signed) Name .....

Address .....

Date .....

The Women's League.

At Denton, October 13th, the Women's League branch held an "At Home," with 200 persons present, in aid of the Chapel funds resulting in a total contribution of £15. Mrs J. W. Lee, president, was chairman and Mr. and Mrs. H. Harrison, acted as host and hostess. A very successful programme was much enjoyed.

At Stalybridge the local Women's League has arrangel a very good programme of meetings and speakers.

Mrs W. C. Hall, B.A., of our Women's League, Todmorden, has conducted evening service at the Baptist Church for the anniversary of the Young Ladies' Guild.

At Warwick the League began a good winter's programme with a lecture on "New Guinea."

The annual meeting of the Old Meeting Women's League at Ilminster, October 13th, reported the handing of £35 to the Church funds.

Rev. E. Rosalind Lee, B.A., of Leicester, read a suggestive paper on "Gambling," to a meeting of the South-East Wales League, October 26th, which provoked a lively discussion.

Miss Grace Mitchell reports on the League Fellowship work overseas, with fellow Unitarians at Sydney, Perth, Adelaide, Melbourne, Shady Grove,—also Tasmania.

At the Lye, Stourbridge, the Women's League collected the provisions for the Harvest Tea, and did the catering.

At Hinckley, October 27th, a special Farewell Social organised by the local League was held in honour of Mrs. Philipson, its president, who was presented with a silver teapot, and Mrs. Pratt, leaving for Canada, was given a purse.

The Capetown branch of the League, reports interesting Fellowship work, meeting the Australian boats which touch at Capetown, to welcome any League friends who land on their way out, and are taken to see the principal sights of the town and a trip round the mountain, ending with hospitality, and when possible a visit to the parsonage to see Rev. R. and Mrs. Balmforth. Miss Hermann (Fellowship Secretary), and Mrs. Dean carry out these arrangements and the visitors receive a very warm welcome.

The South Shore branch, Blackpool, had a successful meeting, October 29th, when Miss Johnstone, of Bury, spoke on her experiences at Prague and Budapest, and the heroic work of Dr. Chapek. The branch has held two meetings, one addressed by the minister on Dr. Jacks' "Mad Shepherds," and another when there was a lively debate on the "Educational Value of the Cinema," Mrs Stewart for and Mrs Thomas against.

LIVERPOOL DISTRICT: The Autumn meeting was held November 6th in Hope Street Church Hall, Mrs. Burroughs presiding. Mr. R. B. Minto, of the League of Nations Union gave an address on "War or Peace." He urged that the future peace of the world is largely in the hands of women if they will use their power. In the war of 1914-18, nine millions of our men were killed, and 30 millions wounded, but the League of Nations came out of it which now consists of 55 nations, and it has already prevented 3 or 4 wars. After the address a resolution was passed unanimously to support the League of Nations, to appeal to women for the cause of peace, and calling on the Government to agree to the principle of compulsory arbitration.

For the Children. BY REV. H. FISHER SHORT.

"THE BOOK OF GOLD" (Concluded).

"Well, it's something like this. Miss Binks and many other good people not only feel that God ought to speak to man, but that He has done so in the Bible."

"Yes!" said Bessie, with keen interest.

"In a certain way, they are right; but not in the right way."

"How do you mean, Daddie?"

"They cling too closely to the words and are, therefore, often badly misled."

"But what else is there to cling to, Daddie?"

"We call it the spirit."

"I wish I could understand what you mean, Daddie," Bessie sighed.

"I will make it as plain as I can; but you will understand it better when you grow up."

"Yes!" agreed Bessie, with another warm squeeze.

"The word spirit means something we cannot see, something like air and wind and heat. Though the air is all about us, and we could not live without it, we cannot see it, nor does it prevent our seeing other things.

"Yes," beamed Bessie.

"Well, the love, and power, and wisdom, and beauty of God are all about us, very much like that, and we call all these things the spirit of God."

"Yes, yes, go on, Daddie."

"We know what love and power and wisdom and beauty are, because, being children of God, we also are spiritual."

"Yes, go on!"

"When we are loving, when we use our power in doing what is right, when we think wisely, that is, when we think kindly, humbly, generously, and

when beautiful things, such as we have seen to-day, make us happy—the spirit of God is acting upon us, or, rather our spirit is answering to His."

"You mean He is loving us, and helping us, and making us glad," said Bessie, a little uncertainly.

"Yes, dear, but I also mean that we are letting Him do all that for us."

"I see, Daddie; at least, I think so. It is like Mummie getting the tea ready, but it wouldn't be any good, if we didn't eat it."

"Bravo!" cried Daddie well pleased. "And now perhaps you understand the Bible a little better."

"I think so, Daddie; but I can't say it. Please say it for me."

"When the good men wrote the Bible, and put down their very best thoughts and feelings and desires, they were letting the spirit of God speak through them. But, what we need to remember, and what Miss Binks seems not to know, is that the spirit of God speaks through all good writers, and through good people in all sorts of ways, and not only through people but through everything that's good, and sweet and lovely."

"Then there must be many books of gold, Daddie."

"True, dear; but the most golden book is the Bible."

FATHER CHRISTMAS AND CO. UNLIMITED.

What a racket! The only thing I can think of that would be the least like it is a lot of noisy sparrows first thing in the morning. There were just four children, but they were all chattering at once and sounded like four times as many.

And as there's a reason for everything, there was, of course, a reason for the racket.

You would never guess what it was.

A quarrel? Anything but that.

A guessing game? Guess again.

A birthday? Nearly, but not quite.

I'll tell you: it was a letter. Millie, who was the eldest and top of her class, had just read it. And the racket was the discussion.

As you are such poor guessers, I won't ask you guess the name of the sender.

Read the letter for yourselves—here it is.

My dear little Friends,

Christmas is coming, the goose is getting fat and all that, and I have received so many letters from so many boys and girls this year that I have been compelled to form an unlimited company in order that our annual distribution may be carried out with our usual promptitude. Even so, I find myself seriously understaffed and I am writing to ask if you will be so kind as to take charge of a section of an extra special department. With the staff I have already engaged, we shall be able to cope with all the written orders. What I want you to do is to deal with orders that are not written or even 'phoned up the chimney, that are just longings and not orders at all. I am thinking of some who are so poor that they haven't the heart to hope for a visit from me. And here let me tell you a very great secret. Even I cannot do what I like. If a little child has an empty stocking on Christmas morning it is'nt my fault. I go where love sends me. And if, a little child is not sufficiently loved by somebody, I am unable to reach him. This may sound rather strange; but it is perfectly true. And this is where you come in. I want you to look round and, if you know any very poor people, I want you to make them happy on Christmas Day. I give you a free hand. At Christmas children are of all ages, from tinies who can't talk to dear old souls who can scarcely walk. And you may give them whatever you like—or rather, whatever you can afford. For some, you may be able to spare some of your own old toys or books; for others, you will be willing, I know, to buy things with your own money. And if you will do this, you will not only become members of the old firm of Father Christmas and Co., Unlimited, but you will have an unlimited supply of Christmas happiness. Thanking you in anticipation, believe me, your ever loving

Santa Claus.

There you are! Now you know why four children quarrelled with excitement and why they all talked at once.

They just brimmed over with ideas. And they were so pleased with this great honour Santa had done them that they lost not a moment in making their plans.

First of all, they almost emptied their toy-boxes; and the toys they kept were the broken ones.

Then, they sorted out quite a lot of books—the ones with the best backs and the cleanest pages.

Then they made a list of the children (of all ages) they were going to surprise on Christmas Day.

Oh, it was great fun—it always is great fun to make other people happy. What they did'nt like was having to wait for Christmas morning. They knew, however, that it would come, and that Santa would be pleased with their answer to his letter.

Now I happen to know what that answer will be. And here is some of it.

Down the lane is a very large family in a very small house. Father Christmas has never been sent to that house; but this year Bobbie will go for him. He will creep to the door, place a large parcel on the step, give a loud rat-tat like a postman and before there is time for the door to open, he will be round the corner.

On the parcel will be a label with the message, "Santa Claus wishes you all a happy Christmas." Won't that be lovely?

Up the lane, living by herself is an old woman who seems to have no friends, and Father Christmas has not called for many, many years. But Jennie will call this year, and the old soul will weep happy tears over a hot Christmas dinner, a lovely Christmas picture, and a bright brand new half-crown.

Over the hill is a white faced girl, who may be seen sitting at a window. She is not only poor but a cripple. Sometimes she looks cold and hungry. On Christmas morning, she is going to be warm, to have good things to eat, warm clothing to wear, and lovely books to read. This is Millie's idea; but mummie has agreed to help little Dickie to carry it out.

As for Millie herself, she has quite a long list of children of all ages who are going to have a bit of real Christmas. And now let me tell you another secret.

Santa Claus has given me permission to print his letter in the "Unitarian Monthly" and to ask all the boys and girls who read it to become members of the old firm of Father Christmas and Co., Unimited. And he solemnly assures me that the bigger the company becomes, the larger will be the dividend in real Christmas happiness. So please join the old firm as quickly as you can and make sure of a very happy Christmas.

National Unitarian Temperance Association.

Secretary: Mr. F. Collecott, 75, Cann Hall Road, London, E. 11.

A CALL TO YOUTH.

It is safe to say that not since this world of ours began to spin round the sun have as many calls to youth been made as are being broadcast to-day; never before have such efforts been made to educate, to appeal to brain and heart, to bring out the best that is in the young people of our land, at a time when habits are being formed so easily. Never before has so much been expected of them. They must, surely, in many cases be realising the great responsibility resting on them, and that they live in an age when efficiency is more than ever necessary, when patriotism of the truest kind is called for.

Some young people going out into the world will be finding out that certain things make for inefficiency and cause deterioration as certainly as night follows day. One of the worst of such things, and the progenitor of others, is intoxicating drink. Some will know that during the Great War the drinking habits of munition workers and others were such as to seriously affect the quality and quantity of the work done, and that the Government of this and other countries were compelled to greatly restrict the sale of intoxicants. Such habits remain and, the restrictions having been relaxed, the consequences to the drinkers, their families and the nations are disastrous. Hence the urgent need for Temperance teaching, especially to the young. To meet this the Churches—some of them at least—are making special efforts, and, on behalf of the Wesleyans, the Rev. Henry Carter has written "In this generation: A Call to Youth" (Epworth Press, 25-35 City Road, E.C. 6d.), which gives the results of the most recent researches as to the action of alcoholic drink, and states the case for total abstinence in a most convincing way. Mr. Carter shows that alcohol taken in beverage form (beer, wine, spirits) "paralyses the judgement and paralysis begins with the first glass." The mental faculties are blunted, the powers of self-criticism and self-control are weakened, sense perception and skilled movements are greatly impaired. So we see that, even when taken in so-called "moderate doses," acoholic drink has a decontrolling effect on the brain; the drinker is "an altered (less capable) individual." A man under the influence of drink, not necessarily "drunk" in the usually accepted sense of the word, driving a horse, is a danger to the public; how much more so a motorist. In fact there are so many dreadful accidents due to drunken motorists that "THE TIMES" newspaper recently stated—"as things stand at present there would appear to be no absolute safeguard for the motor driver but total abstinence." And a motor car paper made the following statement—"Every motorist should realise that even the smallest quantities of alcohol have deleterous effects upon his driving." So much for the mental effect of intoxicants. What of the moral? The facts are terrible, and all adolescents should know them. Dr. W. C. Sullivan, after long observation of prison life, is convinced that about 60 per cent. of the graver crimes of violence, and over 80 per cent. of the minor crimes are mainly due to alcoholism. And Dr. Sullivan is of opinion that the same cause probably accounts for half the crimes of lust.

As to the habit-formnig influence of alcohol, the Rev. Hy. Carter, the writer of the booklet under review, quotes an old saying, probably born of bitter experience,—"The man has a drink, the drink has a drink, the drink has the man."

Looked at from any view-point, is it not true that "where there's drink there's danger." "Alcohol is the Great Imposter, says Mr. Carter (and he gives a chapter and verse to prove it.) "It offers cheer and deepens sorrow. It speaks of health and sows disease. It calls to fellowship and creates discord."

In conclusion an impassioned appeal is made to youth to withstand all temptations to take intoxicating drink.

The book should be read by parents, and in fact by all who have the welfare of the young at heart.

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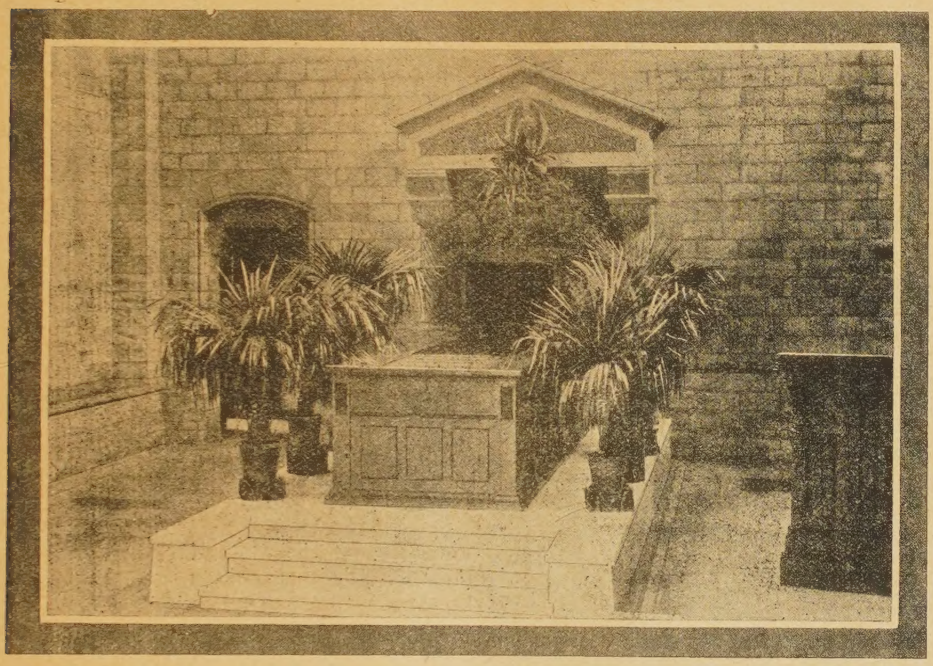

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